

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 28th February 1891.

CONTENTS:

	Page.		Page.
I.—FOREIGN POLITICS.		(h)—General—	
Nil.		Nil.	
II.—HOME ADMINISTRATION.		III.—LEGISLATIVE.	
(a)—Police—		The Age of Consent Bill ...	252
Thefts in Calcutta and the Suburbs ...	247	The Age of Consent Bill ...	ib.
Village chowkidars ...	ib.	The Age of Consent Bill ...	ib.
Police reform ...	ib.	The Age of Consent Bill ...	ib.
Why police oppression is not checked ...	248	The Age of Consent Bill ...	253
(b)—Working of the Courts—		The Age of Consent Bill ...	ib.
Baboo Srinath Bhadra, Deputy Collector of Dacca ...	249	The Age of Consent Bill ...	ib.
(c)—Jails—		The Age of Consent Bill ...	ib.
Nil.		The Age of Consent Bill ...	254
(d)—Education—		The protest from Bali against the Age of Consent Bill ...	ib.
The Madaripore English school ...	ib.	The Age of Consent Bill ...	ib.
Transfer certificates in Calcutta ...	ib.	The Age of Consent Bill ...	255
The Gujarpur school in the Uluberia sub-division of the Howrah district ...	ib.	The Age of Consent Bill ...	ib.
(e)—Local Self-Government and Municipal Administration—		Pandit Sasadhar Tarkachuramani on <i>garbhadhan</i> ...	260
Stables in the Mymensingh Municipality ...	250	The Age of Consent Bill ...	ib.
The Calcutta Municipality ...	ib.	The Age of Consent Bill ...	ib.
The salary of the Chairman of the Calcutta Municipality ...	251	Cruelty to child-wives ...	261
The Calcutta Municipality compared with the Dacca Municipality ...	ib.	The Age of Consent Bill ...	ib.
The Boards in Hughli and Howrah ...	ib.	The Age of Consent Bill ...	ib.
(f)—Questions affecting the land—		Petitions against the Age of Consent Bill ...	262
Nil.		The Age of Consent Bill ...	ib.
(g)—Railways and communications, including canals and irrigation—		The Maharaja of Durbhunga and the Age of Consent Bill ...	ib.
The Dacca-Goalunda Railway ...	ib.	The Age of Consent Bill ...	ib.
		The protest meeting on the maidan ...	263
		The Age of Consent Bill ...	264
		The Age of Consent Bill ...	265
		IV.—NATIVE STATES.	
		The Alirajpore State in Central India ...	ib.
		VI.—MISCELLANEOUS.	
		Female manual arts in the census returns ...	ib.
		The Sub-Registrar of Banskhali in Chittagong ...	ib.
		"The new life of Islam" ...	266
		Mr. Cotton on early marriage ...	ib.
		A Will not given effect to by Government ...	267
		V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
		Nil.	
		URIYA PAPERS.	
		Nil.	
		ASSAM PAPERS.	
		Nil.	

LIST OF NEWSPAPERS.

No.	Names of newspapers.		Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	
BENGALI.						
Fortnightly.						
1	"Ahammadi"	...	Tangail, Mymensingh	450		
2	"Hitakari"	...	Kushtea	30		
3	"Kasipore Nibási"	...	Kasipore, Burrisal	.....		
4	"Navamihir"	...	Ghatail, Mymensingh	.....		
5	"Sahayogi"	...	Burrisal	.....		
6	"Uluberia Darpan"	...	Uluberia	.....		
Weekly.						
7	"Bangavási"	...	Calcutta	20,000	21st and 25th (extra issue) February 1891.	
8	"Banganibási"	...	Ditto	.....	20th February 1891.	
9	"Burdwán Sanjivani"	...	Burdwan	302	17th	ditto.
10	"Cháruvartá"	...	Sherepore, Mymensingh	500	16th	ditto.
11	"Dacca Prakásh"	...	Dacca	1,200	22nd	ditto.
12	"Education Gazette"	...	Hooghly	885	20th	ditto.
13	"Gramvásí"	...	Ramkristopore, Howrah	800	23rd	ditto.
14	"Hindu Ranjiká"	...	Beauleah, Rajshahye...	300		
15	"Murshidábád Pratinidhi"	...	Berhampore	.....		
16	"Navayuga"	...	Calcutta	.....	19th	ditto.
17	"Pratikár"	...	Berhampore	600	20th	ditto.
18	"Rungpore Dikprakásh"	...	Kakinia, Rungpore	.....		
19	"Sahachar"	...	Calcutta	500	18th	ditto.
20	"Sakti"	...	Dacca	.....	17th	ditto.
21	"Samáj-o-Sáhitya"	...	Garibpore, Nuddea	.....		
22	"Samaya"	...	Calcutta	3,806	20th	ditto.
23	"Sanjivani"	...	Ditto	4,000	21st	ditto.
24	"Sansodhini"	...	Chittagong	.....	11th	ditto.
25	"Saráswat Patra"	...	Dacca	300	22nd	ditto.
26	"Som Prakásh"	...	Calcutta	1,000	23rd	ditto.
27	"Sudhákár"	...	Ditto	2,580	20th	ditto.
28	"Sulabh Samáchar"	...	Ditto	.....	21st	ditto.
29	"Surabhi-o-Patáká"	...	Ditto	700	20th	ditto.
Daily.						
30	"Banga Vidyá Prakáshiká"	...	Calcutta	500	16th to 21st and 23rd to 26th February 1891.	
31	"Bengal Exchange Gazette"	...	Ditto	.....	21st to 23rd and 26th February 1891.	
32	"Dainik o Samáchar Chandriká"	...	Ditto	1,500	22nd to 26th February 1891.	
33	"Samvád Prabhákar"	...	Ditto	800	20th, 21st, and 23rd to 26th February 1891.	
34	"Samvád Purnachandrodaya"	...	Ditto	300	20th, 21st, and 23rd to 26th February 1891.	
ENGLISH AND BENGALI.						
Weekly.						
35	"Dacca Gazette"	...	Dacca	.....	23rd February 1891.	
HINDI.						
Monthly.						
36	"Darjeeling Mission ke Másik Samáchar Patrika."	...	Darjeeling	20	19th	ditto.
37	"Kshatriya Patriká"	...	Patna	200		
Weekly.						
38	"Aryávarta"	...	Calcutta	800	21st	ditto.
39	"Behar Bandhu"	...	Bankipore	.....		
40	"Bhárat Mitra"	...	Calcutta	1,653	19th	ditto.
41	"Champarun Chandrika"	...	Bettiah	.....		
42	"Desí Vyápári"	...	Calcutta	.....		
43	"Hindi Bangabási"	...	Ditto	.....	16th and 23rd February 1891.	
44	"Sár Sudhánidhi"	...	Ditto	500		
45	"Uchit Baktá"	...	Ditto	4,500		
PERSIAN.						
Weekly.						
46	"Jáum-Jahánomah"	...	Calcutta	250		

No.	Names of newspapers.			Place of publication		Reported number of subscribers.	Dates of papers received and examine for the week.
URDU.							
<i>Weekly.</i>							
47	"Aftal Alum Arrah"	...	...	Arrah	...	300	16th February 1891. 29th January, and 5th, 12th and 19th February 1891. 20th February 1891.
48	"Al Punch"	...	...	Bankipore	...	.....	
49	"Anis"	...	...	Patna	...	.....	
50	"Calcutta Punch"	...	...	Calcutta	...	.....	
51	"Gauhur"	...	...	Ditto	...	196	
52	"Raisul-Akhbari-Moorshidabad"	...	...	Murshidabad	...	.....	
53	"Setare Hind"	...	...	Arrah	...	.....	
54	"Urdu Guide and Darussaltanat"	...	...	Calcutta	...	340	
URIA.							
<i>Monthly.</i>							
55	"Asha"	...	...	Cuttack	...	.....	
56	"Pradip"	...	...	Ditto	...	.....	
57	"Samyabadi"	...	...	Ditto	...	.....	
58	"Taraka and Subhavartá"	...	...	Ditto	...	.....	
<i>Weekly.</i>							
59	"Dipaka"	...	...	Cuttack	...	.....	
60	"Samvad Váhika"	...	...	Balasore	...	205	
61	"Urya and Navasamvád"	...	...	Ditto	...	600	
62	"Utkal Dípiká"	...	...	Cuttack	...	444	
PAPERS PUBLISHED IN ASSAM.							
BENGALI.							
<i>Fortnightly.</i>							
63	"Paridarshak"	...	...	Sylhet	...	450	
64	"Silchar"	...	...	Silchar	...	500	
<i>Weekly.</i>							
65	"Srihatta Mihir"	...	...	Sylhet	...	.....	16th February 1891.

II.—HOME ADMINISTRATION.

(a)—Police.

THE *Surabhi-o-Patáká*, of the 20th February, says that theft has now become very rife in Calcutta and the Suburbs. The other day thefts were committed at Entally in the houses of Babu Raj Narayan De, Babu Gobardhan Datta, and Babu Balai Chand Das. The police ought to look sharp.

SURABHI-O-PATAKA,
Feb. 20th, 1891.

2. The *Banganivási*, of the 20th February, says that Government wants to make village chowkidars independent of village control, because it is under the erroneous impression

BANGANIVASI,
Feb. 20th, 1891.

that it is their subjection to village control that makes chowkidars try to conceal the offences which are committed by the villagers. And Government's reason for proposing to resume the *chakran lands* of the chowkidars is that their income from such lands being insufficient for their maintenance, they are tempted to take bribes, and that the fact of their holding such lands under the zemindars makes them obey only the zemindars to the exclusion of the other villagers. Now, as regards corruption arising from the insufficiency of the *chakran* income, there can be no doubt that it can be effectually prevented by supplementing that income, where it is insufficient, by a small money allowance—an arrangement, which will also relieve poor villagers of the burden of the chowkidari tax. And as regards the chowkidars obeying only the zemindars, that is not true; for the chowkidars receive small rewards from all the villagers, and therefore obey the latter too. In order that the chowkidars, who are low class people, may do their work properly, it is necessary to exercise strict supervision over them. But such supervision cannot be properly exercised by either the Magistrate or the thana people. It is best exercised by the villagers themselves who are nearest to the chowkidars and are naturally interested in the preservation of peace in their village. Government wanted to subject the chowkidar to the control of a body of men whom it could make responsible for any neglect of duty on his part; and it was with that object that it revived the punchayet system. But the punchayet system has not worked satisfactorily, and Government, therefore, now proposes to subject the chowkidar to the direct control of the police without, however, abolishing the punchayets. But the chowkidar will not obey the punchayet if he is not made subject to its control. That the punchayet system has proved a failure is because respectable men do not, under the existing law, like to serve as punchayets. Let satisfactory arrangements be made for the payment of the salaries of the chowkidars and let the appointment and dismissal of chowkidars be entrusted to punchayets, and respectable men will agree to become punchayets.

3. A retired police officer who professes to know the secrets of the Police Department, writing in the same paper, says that the police of this country, though in name an establishment for the preservation of peace, is in reality only an investigating body. Things will not mend as regards the preservation of peace so long as the police from the head-constable down to the village chowkidar do not constantly go on rounds in the villages and try to prevent the commission of offences. The village chowkidars should be compelled to strictly perform the duties assigned to him. He should be required to awake every man on his beat by calling out thrice every night, and to produce proof of such awakening before the thana officers by taking in a book provided for the purpose the signatures of the men so awakened. The constables should go on rounds in every village twice a week, and the officer in charge of the thana should inspect every village under his jurisdiction once a month. Every officer of the Calcutta Police has to go on rounds for six hours during the day and night. Why should not then the officer in charge of a thana be able to inspect every village under his jurisdiction once a month?

BANGANIVASI.

If Government really desires the reformation of the police, it should keep the police employed in maintaining the peace, and create a separate class of officers for the investigation of cases. The writer gives the following scheme

of a revised police establishment which will involve only a slight increase of expenditure:—

The present police establishment in every district (leaving out the District Superintendent).

Inspectors	...	...	...	2	Rs. 300
Sub-Inspectors	...	...	...	8	500
Head-constables	...	...	...	20	400
Constables	...	...	...	100	1,100
Total				130	2,300

The proposed establishment.

				Rs.
One Inspector at the head-quarters	...	...	1	150
Instead of Sub-Inspectors, investigators of criminal cases bearing the name which may be chosen, on a salary of Rs. 70 or Rs. 80	...	...	12	900
Head-constables in charge of thanas	...	...	8	280
Writer-constables on a salary of Rs. 12	...	...	12	144
Constables to keep watch and, if necessary, to do writing work	...	...	140	1,400
Total			...	173
				2,874

There should be in future as at present a Reserve and a Court Sub-Inspector. Men possessing qualifications similar to those of Sub-Deputy Collectors can be had for Rs. 70 or Rs. 80. Those graduates who are unwilling to serve under the police on a salary of Rs. 30 or Rs. 40 will be glad to serve under the Magistrate on a salary Rs. 70 or Rs. 80, because they will in that case avoid rude treatment at the hands of the District Superintendent and the liabilities of the *pancham* law.

As soon as a murder or any other offence takes place, the police should wire information to the Magistrate and proceed to the place where the offence has been committed and search for the offender and the stolen property, &c. While they are engaged in this work, the investigating officer will join them and conduct the investigation with their assistance. It will be a very good thing if these investigating officers are empowered to take depositions on oath and to get such depositions signed by the persons deposing. This will prevent witnesses in the villages from denying the evidence given by them spontaneously and without pressure. The promotion of police officers should depend as at present on their success in tracing offenders.

Police reform to be efficacious must be made on these lines. If the police is employed to do other work besides the maintenance of peace, it is certain that corruption and oppression will not cease.

SULABH SAMACHAR,
Feb. 21st, 1891.

4. Referring to the rent case of police oppression in Allahabad, in which five men of the Sirsoan police are implicated and stand charged with having wrongly extorted a confession of foeticide from a woman under threat of her being subjected to a medical examination, the *Sulabh Samāchār*, of the 21st February, observes as follows:—

“We cannot deny that Government keeps an eye on the police, so that the people may not suffer from their oppression, nor is it a fact that offending members of the police are never punished. But it cannot at the same time be gainsaid that the punishments which are inflicted on offending police servants are so inadequate and so few and far between that they fail to check police oppression. In dealing with police offenders, the courts do not willingly inflict light punishments upon them. As the means of bringing offenders to justice are entirely in the hands of the police, they are seldom fully or effectively used when the offenders happen to be members of their own body. The police have it, in fact, in their power to suppress or nullify the evidence which people collect with a view to its being used against offending police servants, and the Superintendent of Police does his best to see charges against his own men fall through or made light of, because the conviction of his subordinates brings discredit on his own administration. The Magistrate, especially in the mofussil, exercises

supreme authority over the police, and is, therefore, not very willing to find fault with them, and does not probably feel disposed to enquire into police misconduct so long as the same can be hushed up by a private exercise of his influence. These are some of the principal reasons why police offenders, if they ever come to be tried by the courts, are often found to escape scotfree, or very lightly punished.

(b)—*Working of the Courts.*

Babu Srinath Bhadra, Deputy
Collector of Dacca.

5. The *Dacca Prakash*, of the 22nd February, has the following in regard to Babu Srinath Bhadra, Deputy Collector of Dacca :—

DACCA PRAKASH,
Feb. 22nd, 1891.

It is expressly laid down in the Revenue Circular No. 1, of September 1887, that the persons from whom the arrears of the road cess are due should be first informed of the fact by means of post-cards. Certificates will be next issued against them, and then after a month their cases will be tried, and lastly, steps will be taken to realise the money, if it is decreed against them, after the hearing of their cases. But Babu Srinath Bhadra has set this circular at naught, and ordered the realisation of the road cess arrears after the issue of certificates, without giving the defaulters time to file their objections. Now, as certificate officers sometimes issue certificates against persons from whom no arrears are due, a good many people will be grossly oppressed if Babu Srinath Bhadra's order is given effect to. Government has warned all Collectors to see that no large expense is incurred in realizing small arrears, but Srinath Babu is disregarding the warning. The expense of realising the arrears will in many cases be disproportionately large. Srinath Babu has asked Government to appoint 36 extra peons and four bukshees for the work of collecting the arrears. But who will bear the cost which these new appointments will involve? During the last nine months of the current Bengali year, only 725 certificates had to be issued, and the amount of arrears which remains to be realised is small. This being the case, where is the necessity for the adoption of the stringent measures which have been proposed by Srinath Babu?

(d)—*Education.*

6. The *Sanjivani*, of the 21st February, complains of the immorality of the students of the Madaripore English school.

The Madaripore English school.

SANJIVANI
Feb. 21st, 1891.

About three weeks ago two students of that school snatched away a necklace from the neck of an infant, and the next day they were apprehended in a drunken state in the house of a prostitute. Another student put up a placard in the school-house grossly abusing one of the teachers. A son of one of the teachers has done a shameful deed. But it is not the students alone that are immoral. The authorities have yet taken no notice of the charge of immoral conduct brought against one of the teachers of that school in this paper (see W. R. N. P., of the 29th March 1890, paragraph 22). If the authorities do not remedy this evil, the school will be ruined.

7. The *Som Prakash*, of the 23rd February, draws the attention of the Director of Public Instruction to the levy of exorbitant fees by the proprietors of some of the

SOM PRAKASH,
Feb. 23rd, 1891.

private schools in Calcutta in granting transfer certificates. Ordinarily one month's school fee is levied as the price of such certificates, but in some cases a much larger price is demanded and exacted; and where such fee is not paid, certificate is refused.

8. A correspondent of the *Gramvasi*, of the 23rd February, says that the party spirit is running high among the teachers of the school at Gujarpur in the Uluberia sub-division of the Howrah district. The third and

GRAMVASI,
Feb. 23rd, 1891.

The Gujarpur school in the
Uluberia sub-division of the
Howrah district.

the first teacher have quarrelled with one another and are not even on speaking terms. Great immorality also prevails among the students of the school.

(e)—Local Self-Government and Municipal Administration.

CHARUVARTA,
Feb. 17th, 1891.

9. A correspondent of the *Cháruvartá*, of the 17th February, requests the Mymensing Municipality to make a rule prohibiting the building of stables without its permission. Stables are now found anywhere and everywhere in the town; for house-owners, in consideration of the large rent offered, let rooms close to human habitations for use as stables.

SAHACHAR,
Feb. 18th, 1891.

10. The *Sahachar*, of the 18th February, fears that the statement of the *Indian Daily News* that the Calcutta Municipality has become a den of dishonesty, evil-doing and corruption is not absolutely unfounded. Various complaints are heard against all the servants of the Municipality, from well-paid officers down to peons. The writer cannot, like the *Indian Daily News*, name names from a fear of the law of libel; but there are many municipal servants whose style of living is out of proportion to their legitimate income. Asking for *párvani* (reward) has become an established practice with the Municipal servants. Even common sarkars openly demand and realise *parvani* on the occasion of the *Durga Puja*. But these are small evils. How and to whom municipal contracts are given, whether any Commissioner has any connection with such contracts, how many of the municipal officers are either relatives of Commissioners or have been provided for at their recommendation, how the municipal accounts are kept, whether taxes already paid are not again demanded—these are questions which require to be asked and answered. In fact, the public impression is that the Municipality requires to be overhauled.

Some recent acts of the Municipality are open to grave objection. It is not yet full one year since Mr. Lee took charge of the office of Chairman of the Municipality, and yet the Commissioners propose to raise his salary from 2,500 to 3,000 rupees. The Chairman gets, in addition to his pay of 2,500 rupees, a house allowance of 500 rupees per month, thus making a total of Rs. 3,000, which is greater than what an old Divisional Commissioner gets, and almost equal to what is drawn by the Judicial Commissioner of Oudh exercising High Court powers. The writer bears no ill-feeling against Mr. Lee, but his duty as an editor compels him to say that Mr. Lee has done nothing to deserve an increased salary. Seven Commissioners declined to vote on the increase question. And why? Did they lack courage to vote against the proposal? But are they not representatives of the rate-payers? It is all very well for the Chairman and the Commissioners to be kind to each other; but the rate-payers have nothing to rejoice at in this. The Chairman says that retrenchments are being made in all directions, and yet no one should wonder if the municipal taxation increases. Yes, when the attitude of the Commissioners is such, these things should not excite surprise, though they may excite anger. It was hoped that the Calcutta Municipality would effect greater improvements than the Suburban Municipality could be expected to do. But alas! although Municipal taxation in the suburbs has been more than doubled at one bound, Garpar has not got a culvert in spite of repeated prayers.

Again, Mr. Harrington has erected a lofty incinerator in which he is burning the refuse of the town, and the Municipality again paid him 2,000 rupees the other day. But the incinerator has become a nuisance to the neighbourhood, and will also interfere with the reclamation of the marshy tract which was being fast converted into fair and fertile ground by the deposit thereon of the town refuse. A bigha of land in that tract now fetches an annual rent of 10 or 12 rupees. Is not this incinerator affair pure waste of money? Mr. Baldwin Latham has also been paid 5,000 rupees for examining the drainage of the town. But what can Mr. Latham say that the Commissioners do not already know? This is fine retrenchment indeed! The fact is that the present Commissioners are a worthless body. Some of them support the Chairman from a sense of delicacy and others from interested motives. They do not feel that false delicacy and selfishness are grave sins in representatives of the public. The poor do not read the books that are kept in the Metcalfe Hall Library, and there are already many schools in Calcutta. The Municipality should not therefore spend money on schools and libraries. Human flesh and blood cannot bear so much. The rate-payers should be up and doing in order to put an end to these abuses.

11. The *Surabhi-o-Patáká*, of the 20th February, thus notices the proposal to increase the salary of the Chairman of the Calcutta Municipality made at a recent meeting of the Commissioners :—

The salary of the Chairman of the Calcutta Municipality.

SURABHI-O-PATAKA,
Feb. 20th, 1891.

Mr. Lee has not yet served in his new office even for a year, and he is moreover getting a higher salary than many officers of his class and rank. Why has then the proposal to increase his salary been brought forward so soon? Have the finances of the Municipality so much improved that the Commissioners can spend its money in any way they like? Speaking on the proposal, Babu Surendra Nath Banerji said that it should not have been brought forward so soon, but as it had been brought forward, the Commissioners, considering the relation in which they stood to the Chairman, ought not to reject it. But Babu Surendra Nath should be asked, whether or not the relation of the Commissioners to the rate-payers who elected them is more intimate than their relation to the Chairman? Does Surendra Babu now intend to forsake his countrymen and curry favour with the Government?

12. Constrasting the frugality and economy of the Dacca Municipality with the extravagance of the Calcutta Municipality, the *Sulabh Samáchar*, of the 21st February, says that every reasonable man will view with satisfaction the manner in which the Municipality of Dacca is being administered, although that city is inferior to Calcutta in point of natural situation, and, being a much older city than the metropolis of British India, is far more disadvantageously placed than the latter in a municipal point of view. And this, when the whole income of the Dacca Municipality cannot compare with the income from even a single ward of the Calcutta Municipality. In Dacca there are water-works as in Calcutta, the number of streets is very large, and all those streets are lighted with oil lamps; the drainage system exists, though not so good as that of Calcutta; and yet the expenditure of the Dacca Municipality is so small. Again, the Dacca Municipality has to look after a long old canal and a number of bridges, in addition to duties which are performed here by the Port Commissioners. And yet the rate-payers of Dacca pay less tax than those of Calcutta. The reason is not far to seek. The Dacca Municipality keeps a small number of servants on small salaries: its Chairman and Vice-Chairman are Honorary Officers; it has only one engineer, a Bengali, who performs the three-fold duty of Engineer, Executive Engineer, and Superintending Engineer. The salaries of all the servants of the Dacca Municipality taken together will not be equal to the salary of a single servant of the Calcutta Municipality. One must naturally feel surprised if, in the face of such mismanagement in the Calcutta Municipality, some of its Commissioners should have the heart to propose increase of pay for its servants.

SULABH SAMACHAR,
Feb. 21st, 1891.

13. The *Grámvási*, of the 23rd February, refers to the annual report for 1889-90 on the working of the District and Local Boards in Bengal, and observes as follows :—

The Boards in Hughli and Howrah.

GRAMVASI,
Feb. 23rd, 1891.

Nearly all the District Boards have established schools or otherwise encouraged education. But the District Board of Howrah has done nothing of the kind. The District and Local Boards of Hughli and Howrah have also done nothing to encourage female education and taken no steps with the object of improving the health and sanitation of the areas respectively confided to their care.

(g)—*Railways and Communications, including canals and irrigation.*

14. The *Dacca Prákásh*, of the 22nd February, wishes to see the visit of the Lieutenant-Governor to Dacca memorialised by the construction of a railway between Dacca and Goalunda. Unless this line is constructed, the object which Government has in view in connecting India and Burmah by means of a railway will not be fully gained. Sir Charles Elliott was at one time head of the Public Works Department, and it is hoped that he will take these things into consideration and connect Dacca and Goalunda by means either of a railway or of a tram line.

The Dacca-Goalunda Railway.

DACCA PRAKASH,
Feb. 22nd, 1891.

III—LEGISLATIVE.

SETARE HIND,
Feb. 5th, 1891.

15. The *Setare Hind*, of the 5th February, says that the framer of the Age of Consent Bill has no knowledge of the Hindu religion. A Hindu father must have his daughter on his lap when giving her away in marriage. But how will a father seat a grown-up daughter on his lap. Again, if a Hindu father marries his daughter before 12, some enemy may tell Government that her husband is cohabiting with her. The correctness or otherwise of this information must be determined by the medical examination of a zenana woman, who is unseen even of the sun, and if the husband is found guilty he will be transported for life. These are very objectionable things.

SANSODHINI,
Feb. 11th, 1891.

16. The *Sansodhini*, of the 11th February, says that it would be advisable on the part of Government before it comes to a decision in regard to the Age of Consent Bill to weigh calmly all the opinions which have been expressed concerning it. The punishment of transportation will be too severe in the case of an offending husband. The punishment should be much lighter; and the husband's offence should be counted as an offence under the "hurt" section, and not an offence under section 375, as proposed. The trial should in all cases be by jury.

RAIS-UL-AKBAR,
Feb. 16th, 1891.

17. The *Rais-ul Akhbar*, of the 16th February, referring to the Age of Consent Bill, says that it seems that both the Hindu and Mussulman religions will be destroyed in time, and that one will not know what answer to give, if asked to say whether he is a Hindu or a Mussulman. It is strange that Government is going to legislate about the age of consent instead of legislating against drunkenness and prostitution—evils, condemned by all religions and pronounced injurious by medical men. No Asiatic ruler before the English ever granted licenses for the sale of liquor and for the carrying on of prostitution. The Age of Consent Bill will, if passed into law, destroy the honour of Indian women.

HINDI BANGAVASI,
Feb. 16th, 1891.

18. The *Hindi Bangavasi*, of the 16th February, regrets that the Bengal Government should have asked some apostates from Hinduism to express their opinion on the Age of Consent Bill. The retired Civilians in England, who have spent the best portion of their lifetime in India, are objecting to the Bill. Be the Viceroy ever so learned and intelligent, it is impossible for him to know native customs better than these experienced officers.

BURDWAN SANJIVANI,
Feb. 17th, 1891.

19. The *Burdwan Sanjivani*, of the 17th February, says that an agitation so strong and widespread as that which is being made at present against the Age of Consent Bill has not been witnessed in this country for a long time. In all previous agitations of the kind, the public had to be roused to activity, but no such inducement has been necessary in the present case. All who are hearing of the proposed law are spontaneously protesting against it, and the Hindu community is opposed to it to a man.

Government should carefully consider whether or not this widespread opposition to the proposed measure is reasonable. It would be wrong to assume that the protest of thousands of people is utterly unreasonable, and it is also a point for consideration whether the Hindus would have clamoured so loudly if they had not apprehended injury to their society from the proposed law.

The object of the proposed law is to save young girls from bodily injury. But can the infliction of a severe punishment be justified in cases in which there is no such injury and no quarrel between the complainant and the defendant. Hindu society has ascertained that a girl becomes fit for cohabitation as soon as she begins to menstruate. The injury which Government seeks to prevent cannot therefore possibly happen to a girl who has attained her puberty. No complaints have been instituted up to this time regarding the infliction of such injury upon such a girl, and the supporters of the law have been unable to show that a girl who has attained her puberty has ever sustained any serious injury from cohabitation with her husband. Few girls who have attained maturity have met with the fate of Phulmani from cohabitation with their husbands. In fact, such cases are very rare. And it is not right to provide a heavy penalty

in the law to meet rare cases like these. Government should, therefore, listen to the representations of Hindu society, which are quite reasonable.

If the Bill must be passed, it should be so amended before it becomes law as to make post menstrual cohabitation no offence, and to give the right of complaint only to the wife or her guardian.

Many say that the plea of religious interference which is being urged by the Bengalis is a false one. The Viceroy himself is said to be of the same opinion. It were to be wished that the Viceroy had ascended in a balloon on the day of the *ardhodaya yoga*, and seen with the aid of a telescope the wonderful scene witnessed on that day on the banks of the Ganges from Hardwar to Kalighat. He would then have learnt whether or not the Hindus still retain their Hinduism, and whether or not it is probable that they should be anxious to protect their religion. The Viceroy's opinion of the Hindu opposition to the Bill may have been formed from his knowledge of the manners and habits of one or two un-Hindu Bengalis. But let him enter deep into Hindu society, and he will find that the Hindu is still a true Hindu, a Hindu who is as anxious to protect his religion as he was a thousand years ago. Englishmen should withdraw the Bill, and not interfere with the religion of a people so deeply religious.

20. The *Cháruvartá*, of the 17th February, says that so widespread an agitation as that which is being carried on against the Age of Consent Bill has not been witnessed in recent days. The telegraphic wires seem to have become incapable of carrying further messages, and the columns of newspapers are all devoted to the discussion of the one subject, the Age of Consent Bill.

CHARUVARTA,
Feb. 17th, 1891.

Whether Government raises the age of marriage or the age of consent, it will be placed in equal difficulty. Society too will not be less jeopardised by it; for social harmony is likely to be destroyed by such a law.

It is to be feared that this agitation will prevent the growth of that unity among the members of the educated community in India, which was being brought about by a variety of circumstances. If the members of the educated community were unanimous on no other subject, they were unanimous at least in their political opinions. But the observant eye will find in the present agitation serious indications of a rupture among them even in matters political. Nothing splits men into parties so effectually as differences in religious views.

The National Congress has become a great power so far as political matters are concerned. The strength of every educated native has gone to form the strength of that body. If the educated natives withdraw themselves from it one by one, the strength of the Congress will be gone. It will be a great mischief to the country if the Congress is injured by the present Bill.

21. The *Sahachar*, of the 18th February, says that even if the Age of Consent Bill be passed into law, it will remain inoperative. If any cases are instituted under the law at all, they will be instituted mostly by Mussulmans, for it is among them that cases for the restoration of wives to their husbands and for the enticing away of wives are most numerous. Many Mussulman fathers deny the marriage of their daughters in order to marry them again. Such fathers will avail themselves of the proposed law to send their sons-in-law to jail and to marry their daughters to other men.

SAHACHAR.
Feb. 18th, 1891.

22. The same paper says that the arguments adduced by the Sobhabazar Committee against the cohabitation of a husband with an immature wife being deemed rape, are quite reasonable. The distinctive features of rape are not so much the physical pain caused to the woman, as the loss of her honour and chastity and the disgrace which is brought upon her husband and father, and these are consequences which cannot be connected with a man's premature cohabitation with his wife. Physical pain also will not be caused in the majority of such cases, and even if such pain is caused, transportation for life or imprisonment for ten years will be too cruel a punishment.

SAHACHAR.

23. The *Urdu Guide*, of the 20th February, cannot understand why so strong an objection is being made to the substitution of 12 for 10 years in the existing law about the age

URDU GUIDE,
Feb. 20th, 1891.

of consent. As regards the complaint of religious interference, this is not the first time that such interference is being made. Such interference was made many years ago when a definite age was fixed for cohabitation. The Mussulmans have nothing to object to in this Bill. This Bill will also check early prostitution.

BANGANIVASI,
Feb. 20th, 1891.

The Age of Consent Bill.

24. The *Banganivasi*, of the 20th February, has the following on the Age of Consent Bill:—

“Love which looks greater than that of the mother herself should be suspected as a witch’s love. And it is by professing precisely this witch’s love for our women that Government seems about to ruin them on the pretence of protecting them.

“It seems that we ourselves do not love our wives, daughters, and sisters. It is the Government that loves them; it is the English public in England that love them; it is Malabari that loves them; it is the Babus who have returned from England that love them; it is the great incarnations of the tenth avatar Kali, who bear the name of social reformers and keep beards and wear spectacles, who possess a grotesque character, who hate Hinduism, father and mother and the gods, and who are fond of young women, that love them.

“When we do not allow our women, when they are young, to go where they please; when we refuse to them the company of those who are not their husbands, in gardens and pleasure-grounds and everywhere else; when we do not allow them to go out for an airing among crowds of men in the Eden or the Beadon Gardens, in *asrams* or in *kutirs* (cottages), in *mandirs*, or in *masjids*, in the *golokdhanda* at Satpukur (Seven Tanks) or in markets, it cannot possibly be that we love them.

“The reformer can adduce many proofs to show that we do not love our women. He will say that we do not allow our women the privilege of courtship. He will say that we do not allow our women to choose husbands for themselves after visiting many shops and examining and rummaging many articles, and accepting articles on the condition of their being received back in the event of their being found unsound. Yes, we do not allow our women all these liberties and privileges, and we, for certain, cannot be lovers of woman-kind.”

SAMAYA,
Feb. 20th, 1891.

25. The *Samaya*, of the 20th February, says that not one of the passages from the Shastras cited at the meeting held at Bali, to protest against the Age of Consent Bill, shows that the *garbhadhan* ceremony must be performed on the first occurrence of menses. And as almost all the texts cited at that meeting have been already commented upon in this paper, there is no need of commenting on them again.

The protest from Bali against the Age of Consent Bill.

EDUCATION GAZETTE,
Feb. 20th, 1891.

The Age of Consent Bill.

26. The *Education Gazette*, of the 20th February, has the following in connection with the Age

of Consent Bill:—

1. The writer thinks with Mr. Manomohan Ghose that the Bill is indirectly aimed against early marriage, but he cannot approve of Mr. Ghose’s proposal to raise the age of marriage to 12 by a civil law, for that will be a violation of the Queen’s proclamation. But is early marriage such a bad thing after all as Mr. Ghose takes it to be?
2. It is clear from the opinion expressed on the Bill by the Mahomedans following the lead of Nawab Abdul Lutif that in the present matter they are in exactly the same predicament as the Hindus, with only one difference, namely, that they have no religious duty like *garbhadhan* to protect.
3. Baboo Rajendra Chandra Sastri, M.A., has written a pamphlet in English on the subject of *garbhadhan*. It is written in a very plain style, and does not anywhere betray the least sign of any bad feeling or improper motive, the object of the writer being simply to explain clearly the real import of the Sastras as to *garbhadhan*. It is hoped that Government will, after its perusal of the pamphlet, so modify the proposed Bill as not to give any offence to the religious feelings of the people.

4. The pamphlet issued on the subject of the Bill by the pundits of Bali, a village near Calcutta, is, in the opinion of the writer, full of sound reasoning, and expresses the real views of the public in general.

27. The *Aryāvarta*, of the 21st February, says that Government should not dissatisfy the people by passing the Age of Consent Bill. Government should legislate on the subject with a full knowledge of the state of things in this country.

ARYAVARTA,
Feb. 21st, 1891.

The Age of Consent Bill. 28. Pundit Sasadhar Tarkachuramani thus writes in the *Bangavāsī*, of the 21st February, on the Age of Consent Bill:—

First question.—Can the text of Yama quoted in the *Udvahatattva* of Raghunandan, viz., that if a girl remains unmarried for 12 years in her father's house, her father incurs the sin of murdering a Brahmin, and the girl is at liberty to marry herself, be interpreted to mean that a father incurs sin only when he allows his daughter to remain unmarried for 12 years, and that, as an inference from this, no demerit results when a girl does not cohabit with her husband before 12?

Answer.—No one who knows Sanskrit and has read the *Yama Sanhita* and the *Udvahatattva* of Raghunandan can even dream of such an interpretation. In the above passage, Yama simply insists on the marriage of girls before puberty, and no inference like the one noticed above can possibly be drawn from it. Various texts are then quoted to show that girls must be married before puberty. Manu in one passage enjoins the marriage of girls of 12 with men of 30, but as he condemns post-menstrual marriage, that passage must be taken as permitting the marriage of girls of 12 only when they have not commenced to menstruate. Those who cite the text of Manu that a girl who has commenced to menstruate should wait for three years, and after that time choose a proper husband herself, and say that Manu permitted post-menstrual marriage are either madmen, or knaves, or fools. The real meaning of the text is: a girl who has commenced to menstruate should, for three years, wait for her guardians to find a husband for her, and if they do not choose a husband for her during that time, she should choose one herself. If this text can be taken as enjoining post-menstrual marriage, then the text, if a husband does not give his wife food to eat, then, after waiting for three days, she should go to her father's house, can also be taken to mean either that no husband should support his wife, and will incur no blame for not supporting her, or that a woman incurs no blame for forsaking an innocent husband. The fact is that, in the above text, Manu meant to denounce the conduct of such parents as keep their daughters unmarried after they have attained puberty, as well as to make some provision for girls in such cases. As Manu had previously prohibited women to take independent action, he felt it necessary to give them the right of such action in the case under consideration. There is another text of Manu, namely, that a girl should rather remain unmarried all her life than be bestowed on an unworthy husband, which is also being interpreted by some as enjoining post-menstrual marriage. But if this text can be so interpreted, then the text: "One should rather kill one's own mother than eat twice between sunrise and sunset" can also be interpreted as enjoining matricide. The fact is that, in the above text, Manu simply enjoins on parents the duty of doing their best to find suitable husbands for their daughters.

Vasishtha, the son of Gobhila, and Hiranyakesi were also of the same opinion as Manu, and did not, as is stated by some of the supporters of the Bill, recommend post-menstrual marriage. The text of Vasishtha, which is being interpreted as enjoining post-menstrual marriage, is this: "A girl who has commenced to menstruate should wait for three years and secure a suitable husband after that period" (*Vasishtha Sutra* or *Sanhita*, chapter 17). Now, as after this text, Vasishtha proceeds to condemn post-menstrual marriage, and enjoins fathers to marry their daughters before puberty on pain of incurring the sin of foeticide [যাবচ্চ কন্যা যুতবঃ স্পৃগন্তি তুল্যৈঃ সকায়া নপি বাচ্যমানাঃ, জ্ঞাননি ভাবন্তি হতানি ভাতঃ মাতা পিতৃভ্যা মিতিধর্মবাদঃ], the text in question cannot possibly mean any other thing than what the corresponding text of Manu, quoted above, means. Those, therefore, who quote only the above text of Vasishtha and suppress the

three texts which follow it, should be punished for attempting to mislead the public.

The text quoted from the son of Gobhila, which is supposed to enjoin the marriage of girls after puberty, is this: "A girl who has not commenced to menstruate is called *nagniká*; one who has commenced to menstruate is called *anagniká* (one who is not a *nagniká*); and an *anagniká* should be given in marriage. After this he (the son of Gobhila) goes on to define *gauri*, *rohini*, *kanyá*, and *nagniká*, and concludes by saying that a girl who has not yet commenced to menstruate, who is still without the breasts, &c., should be preferred in marriage. Thus it is clear that he was opposed to post-menstrual marriage. His statement that an *anagniká* should be given in marriage, therefore, means that though girls should as a rule be married before puberty, still, if a girl happens to menstruate before marriage, she should nevertheless be given in marriage, the occurrence of puberty in her case being no bar to her marriage. In fact, the son of Gobhila echoes the opinion of his father on the subject, who distinctly said that in marriage the girls who have not arrived at puberty should be preferred (*cf.*, the sutras of Gobhila, viz., "*nagnika tu sreshthá*"—3, 4, 6).

Hiranyakesi enjoined the marriage of *anagnikás* (*i.e.*, of girls who are not *nagniká*); but as he himself gave no definition of *nagniká*, the term should be taken in its natural and primary sense of a girl who goes naked and is too young to feel shame. *Anagnika*, according to Hiranyakesi, would then mean girls above the age of 4 or 5. It is by this interpretation only that the text of Hiranyakesi can be brought into harmony with the texts of Manu, Harita, Yajnavalkya, &c., on the subject of marriage.

Some of the writers of the Grihya Sutras enjoined abstinence on married couples for a certain period after marriage. From this many people have inferred the prevalence of post-menstrual marriage in ancient times; for they ask, why prohibit sexual intercourse if there is no possibility of it? But the fact is that as some Rishis enjoined the sexual act even before the advent of puberty if the girl was in her 13th year, the writers of the Sutras tried to prohibit it by enjoining abstinence until the wife menstruated: "One should not cohabit with one's wife before she has commenced to menstruate, and one becomes a fallen man if one cohabits before that time, for one incurs the sin of killing a Brahmin by wasting one's semen."—Nirnaya Sindhu. It is, therefore, clear that the abstinence injunction of the writers of the Sutras does not necessarily prove the existence of post-menstrual marriage in ancient times.

Second question.—According to Raghunandan, the term *ritu* means the time during which conception can take place. Medhatithi also takes the term in this sense, so the term *ritu* cannot mean being in menses, and that, as a consequence, *ritu* cannot come before 12. What do you think of this interpretation?

Answer.—It is a madman's raving and nothing more. The term *ritu* in its ordinary acceptance means being in menses, and Raghunandan and others simply gave the term an extended meaning when they defined it to be the time, generally 16 days, from the commencement of menses, during which conception can take place. According to the ordinary meaning of the term, *ritu* is supposed to end on the fourth day after the commencement of menses, but according to the meaning attached to the term by the writers of the Sastras, it lasts for 16 days, even when the menstrual flood has long ceased.

Third question.—Is it true that Manu says nothing regarding the obligatory character of *garbhadhan*?

Answer.—It is all false. I have already quoted the text of Manu on the point in my previous article on the subject of *garbhadhan*.

Fourth question.—Is it stated anywhere in the *Ekadasitattva* of Raghunandan that there is no text according to which a man incurs sin for not performing *garbhadhan*?

Answer.—No. No statement like the above can be found anywhere in that work.

Fifth question.—Is it stated in any text of Manu that as a man incurs no sin by not marrying or taking the sacred thread, so he incurs no sin by not performing *garbhadhan*?

Answer.—No. Manu regards all the Sanskaras in the same light, and linked them in the same verse, and so, if a man incurs no demerit for not performing

garbhadhan, then surely he incurs no demerit for omitting to perform any other *sanskar*.

Sixth question.—Is it true that Raghunandan has, on the strength of a text of Angira, called the girls of ten to be *rajasvalas*?

Answer.—No; neither Raghunandan nor Angira has called girls of ten to be *rajasvalas* (girls in their menses). Both of them have called all girls of upwards of ten years of age by that term.

Seventh question.—Is it true that there is nothing in Raghunandan to show that a man incurs no demerit for not marrying his daughter within 10?

Answer.—No, it is not true. A girl ceases to be a *kanya* after her tenth year, and no one giving her in marriage obtains the merit which accrues to one who gives away a *kanya*.

Eighth question.—Is it true that the term *rajashala* used by Angira does not mean one having menses.

Answer.—No. As the texts of Angira অষ্টবর্ষী ভবেৎ গৌরী? show clearly, the term can mean nothing else.

Ninth question.—Is it true that it is nowhere mentioned in the sastras that a man incurs no demerit for not performing *garbhádhan*?

Answer.—No, it is not true. For Asvalayana says, when *garbhádhan* has not been performed in the case of a girl, the children born of her womb become impure. A man who did not perform *garbhádhan* (and his wife has conceived without it) should give away a cow to a Brahmin, and then perform *punsavan* (the ceremony which is supposed to lead to the birth of a son). [Cf. গর্ভাধানস্য। করণং তস্য। আতস্ত দুর্বাতি, অকৃত্ব। গাং দিজে দত্ত। স্বর্গ। পুনবনং পতিঃ]

Tenth question.—Does a man incur no demerit for not performing *garbhádhan* on account of absence, sickness or any other cause?

Answer.—He does incur demerit for not performing *garbhádhan* in time, but such demerit can be destroyed by means of *prayaschittas*. But he will nevertheless not gain the same amount of merit by performing it after a *prayaschitta* as he who performs it in time.

Eleventh question.—Has Medhatithi, the commentator of Manu, said in his commentary on the 45th *sloka* of the third chapter of Manu that a man should observe abstinence for one year after marriage and that even when the wife menstruates during that period?

Answer.—Yes; he has said so, but he has also said that a man who has not begotten a son must cohabit with his wife at every menstruation. [Cf. তত্রাহং পুত্রস্য বিধানুসংক্রিয়ঃ] Therefore it is clear that he intended the abstinence injunction to apply only to the case of those who have begotten sons. Thus a man who has begotten sons should observe abstinence for a year after marriage, if he marries a second time. Kulluka, the most authoritative commentator of Manu, regards the injunction "one should cohabit with one's wife during menses" as a *niyama* for those who have begotten sons and as well as those who have not.

Besides, Medhatithi was not correct in thinking that the text of Manu was in conflict with the abstinence injunctions contained in the Grihya Sutras. The writers of the Grihya Sutras left it to the option of the married couples to observe abstinence for three nights, six nights, twelve nights or for a year, but they enjoined the performance of the sexual act every time the wife menstruates. (Cf. তামুহ্মদ্য যথর্ষ প্রবেশনং).—After marrying her one should cohabit with her at every menstruation). Thus the Sutras of the Grihya writers are neither in conflict with one another nor with the text of Manu. There would have been a conflict of texts if the Grihya writers had enjoined abstinence only for one year. This being the case, Medhatithi is certainly not justified in saying that a married couple should not perform the sexual act for one year, for what then becomes of the injunction that one should cohabit with one's wife every time she menstruates after marriage?

Twelfth question.—Is it necessary to perform *garbhadhan* at the first menstruation?

Answer.—Yes. The following texts expressly say so:—

I. “তত্রাদৌ সংস্কারেষু গর্ভাধানং, তত্র প্রথমরজোদর্শনে দৃষ্টমাসঃ &c.” Translation: *Garbhadhan* is the first of the *sanskaras*. The months which are considered insuspicious at the first menstruation, &c.—*Nirnayasindhu*, Chapter III.

II. প্রথমর্ভৌ পুষ্পিনীঃ পতিপুত্রবতীভিরঃ ।
অকুটে রাসনং কৃত্বা তস্মিৎ স্তামুপবেশয়েৎ ॥

(A text of *Smriti* quoted by Kamalakara in his *Nirnayasindhu*.)

TRANSLATION.—At the first menstruation of a *pushpini* (a girl who has commenced to menstruate), women who have sons and husbands should prepare a seat with অকুত (rice husked in the sun) and make her sit on it.

III. “তত্রাদৌ গর্ভাধানসংস্কার উচ্যতে । তদুপযোগিতয়া প্রথম রজোদর্শনে দৃষ্টমাসাদি নির্ণয়ঃ—প্রথমর্ভৌ অকুটে রাসনং কৃত্বা তত্রতাং উপবেশ্য পতিপুত্রবতীভিরঃ হরিভ্রা কুরুম পুষ্পত্রক্ গৃহে, তাং বাসয়েমুঃ” । *Dharma Sindhu*, by Kasinath.

TRANSLATION.—*Garbhadhan* *sanskar* is being described in the first place. The months, &c., which are inauspicious at the first menstruation are being discussed, as having a bearing on the subject of *Garbhadhan*. At the first occurrence of menstruation, women having sons and husbands should prepare a seat with অকুত, &c.

IV. “প্রথমর্ভুগমনং গর্ভাধানং হোমং গৃহাগ্নৌ কৃত্বা কার্ণং”—*Dharma Sindhu* and *Kaustubha*. “*Garbhadhan* means sexual intercourse at the first menstruation. It should be performed after the completion of *homa* in the *grihya* fire.”

V. আদ্যোবাসি সমুতে স্ত্রীনাং ঋকবলং ভবেৎ
উত্তরাত্তরং ত্যক্ত্বা পর্ববর্জং ব্রজেদুভৌ

‘Fortunes of women are determined by the character of the stars presiding at the time of the first menstruation, &c. The passage is quoted by *Narayana* in his work on rituals.

VI. যচ্চাদৌ ঋতাবিতি বাদরায়ণঃ—*Hiranyakes Grihya sustra*. As *Badaryana* says, it (*garbhādhān*) should be performed at the first menstruation.

VII. গর্ভাধানং দ্বিজঃ কুর্ঘ্যাৎ ঋতৌ প্রথম এবহি
চতুর্থদিবসাদুর্দ্ধং পূজার্থী দিবসে সমে । (*Asvalayana Smriti*.)

“A man of one of the twice-born castes wishing to beget a son, should perform *garbhadhan* at the first menstruation on an even day after the 4th day from its commencement.”

13th question.—In the *Asvalayan Grihya Parisishta*, the *Prajapatya homa* is directed to be performed at the first menstruation, but no mention is made of the same at the time of describing *garbhadhan*. How then does it follow that, according to that work, *garbhadhan* should be performed at the first menstruation?

The *Prajapatya homa* is a part of *garbhadhan*, and as that *homa* has been directed to be performed at the first menstruation, it necessarily follows that *garbhadhan* should also be performed at the first occurrence of menstruation. That the *Prajapatya homa* is a part of *garbhadhan* is clear from the *Rigvediya Paddhati* by *Mahamahopadhyaya Vasudeva*.

14th question.—Is it true that *Sridhara Svami* in his commentary on the *Srimadbhagabat* has said that the injunction relating to sexual intercourse during menses is not a *niyama*, and that a man does not incur any sin for violating the injunction.

The *Srimadbhagabat* is a *Purana*, and as such a work of authority. But as the authority of the *Puranas* is not recognised in case of a conflict between them and the *Smritis*, so in this case the *Srimadbhagabat* must yield precedence to the *Smritis*. But, as a matter of fact, *Sridhara Svami*, the commentator of the *Srimadbhagabat*, does not say that no man incurs demerit for not cohabiting with his wife during menses. What he says is this:—A man will incur

demerit if, while anxious to have sexual intercourse, he desists from it out of dislike and hatred against his wife *cf.* মনসি কামে সতাপি তস্যামকৃত্য দেহাদিনা বা তামনু পগচ্ছুতে দোষ অবগোপপত্তে:

Those are not correct who say that Sridhara Svami regarded the injunction as optional and not mandatory. Many, again, think that the text of the Srimad-bhagabat on the subject is applicable to those who have become disgusted with the worldly pleasures and contemplate renouncing them for good.

15th question.—Can the sin occurring from the non-performance of the sexual act be expiated by half a Krichchhra or its alternative, the giving away of a few annas in charity?

The sin for the omission of the sexual act at one menstruation can be expiated by half a Krichchhra. But those who will omit the act more than once will have to perform as many half a Krichchhras. Again half a Krichchhra means living on a morning meal only one day, living on a night meal only the next day, living on voluntary gift the next two days, and observing absolute fast the next two days. Thus the observance of half a Krichchhra is not an easy thing.

16th question.—Will, or will not, a man incur sin who leaves undone an act enjoined by religion in consequence of royal prohibition?

Yes, he will incur sin by so doing.

17th question.—Is the injunction relating to the observance of abstinence after marriage in any way a bar to the performance of *garbhadhan* at the first menstruation?

No; for a man who cohabits with his wife only during menses is regarded as still keeping his vow of abstinence. *Cf.* Manu:—নিদাশ্রয়ী চানানু স্ত্রিয়ৌ রাত্রিসুবজয়ন ব্রহ্মচার্যেবতবতি যত্র তত্রাশ্রম বসন 5th Sloka of the third Chapter of Manu.

18th question.—Does the Mahabharat enjoin the marriage of girls of 16?

Yes, it does so enjoin, when the girl does not menstruate at 16. A man of 30 may marry a girl of 16 who has not commenced to menstruate.

19th question.—Is it anywhere written in the Susruta that children born of cohabitation between a girl younger than 16 and a man younger than 25 will be weak?

Yes, the Susruta does contain a passage to that effect. But the passage means that children will be weak and short-lived when both the parents are young in age, and not when one of them, the father, is grown up. Thus, according to Susruta there will be no harm in marrying a girl of 10 or 11 to a boy of 25. Besides Susruta laid down a general rule in the above passage. Charak and other medical writers who came after him declared against his rule. Besides, in matters of religion, Susruta should not be accepted as an authority.

20th question.—Does the sutra of Vishnu গর্ভস্য স্পষ্টতা জানে নিষেক কৰ্ম contain any reference to *ritu* (or menstruation)?

Yes, it does. According to the commentators of Vishnu গর্ভ means *ritu* and স্পষ্টতা means *pradurbhab*, or the first appearance. *Cf.* “গর্ভো ঋতুঃ তস্য স্পষ্টতাঃ প্রাদুর্ভাবঃ জাত্বা নিষেকো গর্ভাধানকর্ম কাৰ্য্যং, অথর্ভূমত্যাঃ প্রজাপত্যঃ ঋতৌ প্রথমে ইতি পরিশিষ্টাঃ” Translation:—“গর্ভ means *ritu* (menses), and *garbhadhan* should be performed when it has been ascertained that menstruation has commenced for the first time. This is clear from the passage in the Parisista enjoining the performance of *garbhadhan* at the first menstruation.”

21st question.—Does the Grihya sutra of Asvalayana contain any reference to *garbhadhan*?

Yes, it does contain a reference to it, though the way in which it is to be performed is not mentioned there.

22nd question.—Why did not Raghunandan quote the mantra *navapushpod game*, &c. (at the first occurrence of menstruation, &c.) in his own work?

There was no necessity for his doing so. He was the writer, not of works on rituals, but of works on Vyavasthas.

23rd question.—Does the passage from *Bhujavalabhima*, quoted in the *Jyotistattva* of Raghunandan, viz., that children born of a girl younger than 16 and a man younger than 20 will not be good, stand in the way of the performance of *garbhadhan* at the first menstruation?

No, the passage is of the same import as that found in the *Susruta*. But as *Bhujavalabhima* is of opinion that if a girl brings forth a child in her 16th year both she and her child and the child's father will die, it is more reasonable to interpret the above passage in an astrological sense.

SANJIVANI,
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29. A correspondent of the *Sanjivani*, of the 21st February, thus continues his criticism on Pandit Sasadhar Tarka Churamani's article on *garbhadhan*:—

The pandit has quoted a passage from the *Smriti Sara Sangraha* by Vachaspati-misra to prove that *garbhadhan* should be performed at the first menstruation. The passage is this:—“এষাংমুখ্য কালএব করণং—তদৈষাং মুখ্যকালঃ তদ্বিশেষরূপেণ শাস্ত্রোক্তাঃ কালঃ। তত্রাপি পূর্বঃপূর্বঃ শ্রেয়ান্ যথা গর্ত্তাধানে প্রথমতঃ” It means, when translated, ‘that the sanskras should be performed at the most approved times, such times being the times specifically mentioned in the sastras; and that even among the most approved times, those that are earlier should be preferred to those that are later. For instance, in the case of *garbhadhan* the first menstruation should be preferred.’ The interpretation which the pandit gives to the last clause of this passage, namely, that the first menstruation is the most approved time for performing *garbhadhan*, and that the true merit of performing *garbhadhan* is gained only when it is performed at the first menstruation, is quite unwarrantable. Vachaspati-misra simply says that the performance of *garbhadhan* at the first menstruation should be preferred; and that means that he looked upon its performance at the first menstruation as optional, and not binding or compulsory.

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Raghunandan says that good children are born if *garbhuaahan* is performed after the girl's 16th year. Dhanvantari is also of the same opinion, and Bagbhat distinctly says that children born of parents below 16 and 20, respectively, become sickly and are short-lived. Cf. পূর্ণযোড়শবর্ষাজ্ঞী পূর্ণবিংশেন সঙ্গতঃ শুদ্ধে গর্ত্তাশয়ে যাগে.....বীৰ্য্যবন্তঃ সন্তঃসুতে ততে নানাদি র্নাঃ পুনঃ রোগাণ্যাপ্যমুদ্বল্যো বা গর্ত্তোভবতি মৈববা।

Charak, Harit and other medical authorities take the same view.

Vachaspati-misra, indeed, says that *garbhadhan* should be performed at the first menstruation, but his opinion should not weigh against that of a large number of eminent medical and other authorities.

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Baboo Manomohan objects to the law as not being perfect. But is there any law that is perfect? Laws relating to domestic offences are always imperfect. Is the law prohibiting infanticide perfect? But would anybody repeal it on the ground of its being imperfect? Will not great good have been gained from the proposed law if it can save some girls from oppression and check early marriage to some extent? It will be possible to pass the law proposed by Baboo Manomohan only if the present Bill can be passed into law.

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To tell the truth, before this agitation educated men felt ashamed even to talk about that ceremony. In East Bengal girls do not ordinarily menstruate before 12. In most cases they menstruate at 13 or 14. Elderly females take a girl to be in her menses if they see blood marks on her cloth; and they do so even when the blood mark is the mark of blood from a boil. A girl who has menstruated eats for three days broken grains of rice begged from neighbours. The "pank khela" in East Bengal on the occasion of this ceremony is an obscene affair. The correspondent remembers to have been obliged to conceal himself for shame in an outer room, when that ceremony was performed in his house. The *punarvivaha* (second marriage) is performed on an auspicious day within sixteen days of the first menstruation. But the performance of the ceremony on the first occurrence of the menses is by no means indispensable. Two years ago, a friend of the correspondent performed that ceremony on the second occurrence of the menses, because he was ill when the first menses occurred. A few months ago a relative of his went away to a distant place after his wife's first menstruation, and performed the ceremony on his return home some time after. In many cases, where the husband is unavoidably absent, the ceremony is performed by the priest as his proxy. The ceremony, as thus performed, is called *Surya Argha*. In some cases, husbands leaving home with their wives perform the ceremony even before their wives have menstruated, in order to avoid the inconvenience of performing that ceremony in other places. The ceremony is not therefore regarded as a religious one. The correspondent firmly believes that if the Bill is passed into law the agitation will soon cease.

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According to Mr. R. C. Dutt, 999 out of 1,000 do not observe *garbhadhan*. Mr. Dutt is an England-returned gentleman and has no knowledge of Hindu society, or he would not have dared to make such an assertion as this. In the district of Jessore, there is hardly one respectable Hindu family that does not observe *garbhadhan*. Even in these days of English education, there is hardly a house at Kalia, a village in the district of Jessore, where *garbhadhan* is not performed at the first menstruation. If Mr. Dutt had been a Hindu he would not have betrayed such ignorance of Hindu manners and customs. He himself says in one breath that *garbhadhan* is enjoined in the Vedas, and in another that its observance is not indispensable.

Much has been made in the *Pioneer* of the fact of the support given to the Bill by the Maharaja of Durbhunga. But the Maharaja, who is now supporting the measure, sent a sympathetic telegram, a few days ago, to the Sobhabazar protest meeting. He has been corresponding for some time with Mr. Hume on this subject, and his change of opinion must be ascribed to pressure brought on him by the latter. Mr. Hume has also tried to win over Sir Romesh Chunder, and has up to this time failed to do so. The Maharaja of Durbhunga is certainly a great nobleman with a large rent-roll, but his support of the Bill is certainly not a fact of much importance. The same may be said of the support given to the measure by the Maharaja of Benares. Considering how

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completely these Maharajahs are at the mercy of the Residents, Government can at any moment gain the support of any number of them.

HINDI BANGAVASI,
Feb. 23rd, 1891.

35. The *Hindi Bangavási*, of the 23rd February, says that the Age of Consent Bill has created a widespread agitation. It will be a matter of deep regret if the petitions which are being sent to the Viceroy in heaps from all quarters do not reach him through the fault of the subordinate officers. It is said that the assistance of the translation establishment under the Bengal Government is been taken for the translation of the Bengali petitions, and that these petitions are forwarded to that Government for translation eight or nine days after receipt. It is not known how the Hindi petitions fare.

GRAMVASI,
Feb. 23rd, 1891.

36. The *Grámvási*, of the 23rd February, says that Government ought to pass the Age of Consent Bill in its present form simply because of the way in which it is being opposed by the people. Government is bound to respect the religious beliefs of the people, but not their irrational superstitions which may do incalculable mischief to the country. The opponents of the Bill have committed a great mistake by basing their opposition on religious grounds, for it is for this reason that their honesty has come to be questioned. If the oppositionists want Government to hear them, they should base their objection on scientific grounds. The proposed law may lead to police oppression, but considering the way in which the opponents of the Bill are trying to justify the commission of oppression on child wives, the Bill ought to be passed, notwithstanding that it may be productive of police oppression.

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 23rd, 1891.

The Maharaja of Durbhanga
and the Age of Consent Bill

37. The *Dainik-o-Samáchár Chandriká*, of the 23rd February, says:—
“The opinions of the Pundits who were assembled in a meeting at the palace of the Maharaja of Durbhunga were not in favour of raising the age of consent: but the Maharajah's opinion, as expressed in his letter to the Government, supports in a manner the Bill which has been introduced by Mr. Scoble. But his opinion does not possess much value, because it seems to have been expressed partly through a fear of Government and partly through a fear of the adoption of Mr. Ghose's proposal for the prohibition of early marriage. The Maharaja seems to forget, in his fear, that if Manu's injunction that girls can be kept unmarried till their 12th year, and that consequently consummation of marriage can be effected after 12 is obeyed, early marriage will be the first thing to go. Thus it is clear that, in his anxiety to support the Bill lest Mr. Ghose's proposal be adopted, the Maharaja has himself indirectly struck a blow at early marriage. But the Maharaja can yet rectify his error. We are informed that the Maharaja was very much perplexed in giving his opinion at the request of the Government. Let him not forget that there is a greater Lord in heaven than the Lord who governs India in the name of the Queen.

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 24th, 1891.

38. The *Dainik-o-Samáchár Chandriká*, of the 24th February, says that if the Age of Consent Bill is passed into law, at least 14 out of the 15 crores of Hindus and 4 out of the

5 crores of Mussulmans will tell the Viceroy in one voice that he has interfered with their religion at the dictation of some Englishmen, and that they can no longer place any faith in any promise of the Queen or the Government. But if you, O Viceroy! withdraw this Bill, all the Hindus and Mussulmans in India will dance in joy, and will make the earth ring with the praises of the English and of the Viceroy who seeks to please his people. The gods will then be worshipped in every temple praying for the welfare of the English, and prayers will be said in every masjid for the same purpose. There will then be thanksgiving meetings in every town and village in India, just as there are now protest meetings everywhere. We shall then get letters and telegrams from all places conveying thanks just as we are now getting letters and telegrams conveying protests. The feeling of loyalty too and love for the English in the hearts of the 200 millions of Indians will then gush out in irresistible torrents. And he must be a very unfortunate man who should fail to image to himself a picture of that loyalty and that love. If the Scoble Bill is withdrawn, sound statesmanship will be respected. If it is passed, sound statesmanship will be dishonoured.

That the ruler is called *raja* is because it is his first duty to please his subjects. The course the Viceroy should take is clear. Let him obey morality and statesmanship. Let him proclaim at Friday's sitting of his Council in the manner following:—

"The Age of Consent Bill has indeed our approval; but since it has not the approval of our people, and since the Queen as well as we ourselves have promised not to make any attack upon the religion of the people, and since the Empire and its people will not be endangered if we do not pass this Bill, and since it is necessary that the administration of India should be conducted with an eye to the welfare of India, we will not pass the Age of Consent Bill. The people themselves will effect social reforms in the country, and when they ask for our help we shall help them."

Let the Viceroy but proclaim in this way, and he will see all India dancing in joy, and the whole country breaking forth into a demonstration of love and reverence for the Government which will stagger Russia and fill her with surprise. There will not be another opportunity like this for increasing the devotion and loyalty of the people to the British Government. If Lord Lansdowne cannot avail himself of this opportunity to please the people of India, we shall know for certain that he and his Government are very unfortunate, and that the Secretary of State and his Council are very unfortunate. It is not every ruler that gets such an opportunity of pleasing his people. No other nation except the English have 200 millions of subjects in one country, and no other nation except they have had the opportunity of gaining the love and reverence of 200 millions of subjects by protecting their religion. He must, alas, be a very unfortunate man who would let such an opportunity pass by!

The protest meeting on the maidan. 39. An extraordinary issue of the *Bangavasi*, dated the 25th February, has the following:—

BANGAVASI,
Feb. 25th, 1891.

MEETING ON THE MAIDAN.

In the Race Course.

Brothers! a date has been fixed to-day for holding the great meeting on the maidan in which you were so eager and anxious to give loud expression to the anguish of your heart. Wednesday afternoon will be that auspicious hour. Brothers! we did not get the information in time, and we have been therefore unable to communicate this happy news to you in time and some days before the holding of the meeting. Though application was made on Thursday last, the Commissioner of Police granted permission to hold the meeting on the maidan on Monday. The meeting will be held on Wednesday, and the permission to hold it comes on Monday! You said earnestly: "Sir! give us timely notice, and we will muster to the number of ten lakhs instead of one." We are sorry that we have been prevented by circumstances from giving you the notice in time. No effort has been wanting on our part, but an adverse destiny has thwarted us. We prayed to Government for the place in front of Dhurumtolla—for the part of the maidan near the monument, but we have not got that place. The Race Course, which is a little further off, has been given to us for our meeting. And even this has thrown the hostile party into raptures.

Brothers! proclaim this news to all, each of you, wherever you may be. Every man who gets notice of this meeting should communicate it to at least 30 men. We can, within the short time at our disposal, give notice only to a lakh of people; but we want *lakhs* of people. That we shall have a lakh of people we do not doubt. But we want to show the world an assemblage far exceeding a lakh. The bulk of the inhabitants of Dacca, Mymensingh, Rungpore, Dinagepore, Jessore and other places expressed their eagerness to come to the meeting. Many people of Monghyr, Jamalpore, Beerbhoom, Bancoora, Murshidabad, and Berhampore also wanted to come to it. But we have not been able to give them notice in time.

Our trust is in God, and man can do us no harm. That there will be a lakh of people is certain. But we are sorry that we cannot show the world the unprecedented spectacle of an assemblage exceeding a lakh of men.

Wealth, honour, religion, everything will be destroyed if the Age of Consent Bill is passed into law. The Hindu race will be ruined. The Hindu will no longer remain Hindu, and his very name will in course of time cease to be heard in India.

Government has fallen into an error. Remove that error of Government. Come to the maidan, and with hands joined in supplication and tears streaming from your eyes, cry loudly and with your lakh of voices—

WE DO NOT WANT, WE DO NOT WANT, WE DO NOT WANT THE LAW.

This loud cry, strong with the strength of a lakh of throats, must reach the ears of Government. Nay, this loud cry of anguished souls, this deep groan of agony will ascend to God himself. And then God will be propitious, and Government will be moved to pity and the people will be saved.

Every one from the crowned prince to the poor cottager will come to this meeting. In the front will sit the great body of Brahmin pundits; after them will sit the rajas, zemindars, pleaders, merchants, *kavirajes*, doctors, school-masters, professors, shopkeepers and what not. All respectable men will be present. If any one wishes to see a sea of heads let him come to the meeting. If any one wishes to see how the faces of the religion-loving Hindus can be darkened and overcast, let him too come. If any one wishes to see how the Hindu's soul is convulsed when his religion is attacked, let him too come. O! Viceroy, come once and see that there are to-day loud wailing and deep sighing in every Hindu home. Once open your eyes and see that more than a lakh of conservative Hindus, more than a lakh of the people who have never made agitations, have assembled to-day and are flooding their breasts with their tears.

The affair is so tremendous that people will begin mustering in the Race Course from 2 P.M. on Wednesday. Brothers, you must take your places quietly and remain there. The sovereign is like a devata (god). Do not in your sorrow and mental anguish use harsh language against him. Patience, gentleness and love of peace are duties enjoined by our religion.

Six speakers will speak in six different places and from six different platforms. Pandit Sasadhar Tarkachuramani, Parivrajak Krishnaprasanna, Pandit Rajkumar Nyayaratna, Kaliprasanna Vidyaratna, and others will make the meeting ring with their words. Speeches will be also delivered in English and Hindu. The Viceroy and his Council will be invited to the meeting. The affair is a gigantic one, such an affair, that is, as never has been witnessed before, and is not likely to be witnessed again. A strange sight and a strange affair, wondrous and inexpressible. More people will assemble than did assemble on the occasion of the *Ardhodaya Yoga*. This is why we say, it will be a strange sight and a strange affair. See this and hear this, and be blessed in this your human existence.

At dusk the place of meeting will be lighted with electric light.

BENGAL EXCHANGE
GAZETTE,
Feb. 26th, 1891.

40. The *Bengal Exchange Gazette*, of the 26th February, says that, in its administration of this country, Government is influenced more by a dogged determination to carry

its point than by a desire to promote the people's welfare. It is therefore almost always deaf to the representations of the people. Let people cry as hoarse as they can, Government does not attend to them, but pursues its own way without turning this way or that.

It has now become the principal object of the English Government to keep the people poor, to throw them into difficulties of various sorts, and to keep them in constant bodily pain and mental anguish.

The Age of Consent Bill which has made the Indian people so uneasy owes its origin to the obstinacy of Government. All India is humbly beseeching Government to allay the ferment; but Government apparently means all this to be very amusing pastime, and is therefore bent on taking its own course.

To the English Government the administration of this country is nothing but a child's play. The English Government is acting precisely like a child who follows his own whims and caprices, heedless of the harm that may result to himself or to others from so doing. When the English Government takes a whim into its head, it cannot be trusted. The Age of Consent Bill is nothing but a whim of the Government.

When the Queen assumed the direct administration of India, she proclaimed that Government would carefully avoid all interference with the religion of any portion of the Indian people. But will not the Age of Consent Bill amount to a violation of the Queen's promise and to an interference with society and religion? Does not Government know that Hindu society is regulated in all its parts by the Hindu religion? If it does not know this, it should not attempt to interfere in any social affair of the Hindus; if it knows this, its action in introducing the Age of Consent Bill must be characterised as despotic.

Government had so long abstained from interfering with the religion of the Indians and the Indians therefore made no complaint or clamour. Government once tried to interfere with the religion of the people and there was a serious disaster. That India has enjoyed peace after that disturbance is simply because of the righteousness of the pious Queen.

Government is again interfering with the religion of the people on the pretence of doing them good, and this has deeply pained the Indians. The Empress will be pained if the Indians are pained, for the mother is pained when the child feels pain. We therefore request Government to forego its *zid*. It is hoped that it will give up its *zid* and thereby restore peace to the heart of the Empress and to the hearts of the Indians.

The Age of Consent Bill.

41. The *Dainik-o-Samachar Chandrika*, of the 26th February, has the following:—

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 26th, 1891.

“There has been enough of protesting, and if even this does not make the Viceroy give up his resolution, nothing will. We hope that the Viceroy will yet see what he should do. Lord Lansdowne must admit that no English official, much less the chief representative of the Sovereign, should attempt to do anything that will be a violation of the promise given by the British Queen, by the British Parliament, by the British Government, nay, by the British nation. Again, when it is distinctly stated in the Queen's Proclamation—‘We disclaim alike the right and the desire to impose our convictions on any of our subjects,—Lord Lansdowne cannot and ought not to take a course that must be a violation of this promise of the Queen. The Empress of India, Victoria, who is universally worshipped, and relying on whose promise we are crying for the protection of our religion, is still living. Lord Derby, the minister who drafted the Proclamation with his own hand as Secretary of State for India, is still living. Most of the men who graced the two Houses of Parliament as members at the time the Proclamation was discussed are still living. How then can we believe that Lord Lansdowne will break that inviolable promise and shake the faith and devotion of 250 millions of Indians. In saying all this, we do not seek our own good; we solicit no favour for the Indians. With loyal hearts we only seek the welfare of the Sovereign and the Empire. It will conduce to the well-being of the Empire if this bad draft of a bad law is withdrawn.

Everybody who has seen it has seen with astonishment the wonderful affair transacted on the maidan yesterday afternoon—the extraordinary assemblage of men, and the vast sea of human heads that was then created. If even this does not convince the Viceroy that the whole country is protesting against the proposed law with one heart and one soul, nothing will.

IV.—NATIVE STATES.

42. The *Hindi Bangavasi*, of the 23rd February, says that the minister of the Alirajpore State in Central India is reported to be recommending a sickly child for adoption against the wishes of the Rani and her subjects. Government is requested to see that no unworthy person is adopted.

HINDI BANGAVASI,
Feb. 23rd, 1891.

VI.—MISCELLANEOUS.

43. The *Sitare Hind*, of the 5th February, says that it will be well if Female manual arts in the women knowing any manual arts and living by the Census returns. practice thereof are returned as such in the Census returns, as is done in many European countries.

SITARE HINDU,
Feb. 5th, 1891.

44. The *Sudhakar*, of the 20th February, has received a complaint against the Sub-Registrar of Banskali in Chittagong from a celebrated zemindar of that place.

SUDHAKAR,
Feb. 20th, 1891.

SUDHAKAR,
Feb. 20th, 1891.

"The new life of Islam."

45. The same paper has an article entitled "The new life of Islam and our future hope," of which the following is a translation :—

"The holy agitation of Islam has commenced in India at an auspicious hour. There can be no doubt that that nation, if it is again strengthened with the strength which religion lends, will again reach the highest pinnacle of prosperity, whose strongest tie is religion, whose most valuable treasure is religion, whose supreme goal in life is religion, whose every act in life is connected with religion, and which, strong with the strength which religion gives, once ruled the sea-girt earth, which once attained to the highest position in the world by means of the mighty strength which is derived from religion, and which, now that its religious tie is relaxed, is being subjected to indignities and trampled under foot every day. If the memory of their former national glory is once awakened in the hearts of the Mussulmans, they will become strong with a new strength, and will be able to recover their lost treasure (national prosperity). We have said again and again that no improvement coming from without can be solid without improvement coming from within. Improvement coming from without may indeed dazzle the eye by its momentary glitter, but such improvement can never be permanent. Set fire to a stack of dry grass and there is a blaze that suddenly lightens all the quarters. But a moment more and the fire and flash are gone. Wood and coal, however, do not catch fire so soon; but once on fire they give rise to a fierce conflagration which cannot be easily put down, and which goes on spreading with every attempt to put it down. And so it is with the outward and the inward improvement of man—the former is like the sudden flash of the burning grass, the latter is like the slow but fierce glow of burning wood and coal. The Mussulman community will not be able to gain their coveted rights by means of any improvement which is not based on Islam. Everybody must therefore admit that the real improvement for the Mussulman community must be a religious improvement. Improvement coming from without will only open the door to disasters to Islam in the future.

The religious agitation of Islam has shaken all India, and the strong waves of that agitation are beating against the coast of Britain, and have brought about an unexpected change in the world. A strong outburst of zeal for holy Islam is to be witnessed in every part of Bengal. The reader will find in our correspondence columns a full account of the proceedings of the monster meeting lately held by the enthusiastic Mussulmans of Atia, in Mymensingh, at the house of the Karatia zemindar. We hope the Mussulmans of other parts of Bengal will imbibe the burning zeal and religious enthusiasm of the men who attended that meeting, and revive their own national life accordingly. The editors of the three Mussulmans papers have shown a remarkable example of devotion to duty by their presence at that meeting. If annual subscriptions, equal in amount to those for which names have been put down at the meeting, are promised everywhere, the Mussulmans of Mymensingh will soon be able to set an example to other Mussulmans by making arrangements for the execution of some great and beneficial work.

EDUCATION GAZETTE.
Feb. 20th, 1891.

Mr. Cotton on early marriage.

46. The *Education Gazette*, of the 20th February, has the following :—

Formerly the opponents of early marriage attacked it on physical grounds, saying that it was calculated to bring about physical degeneracy, but they did not dare to attack it on moral or religious grounds. But, recently, Mr. Cotton, on the occasion of the distribution of prizes to the students of the Oriental Seminary, attacked early marriage on moral grounds, saying that it tends to make people sensual and stands in the way of the development of true humanity.

Mr. Cotton is an experienced man, and is known to be a friend of India. It is not therefore proper to regard his utterances about early marriage as utterances prompted by a time-serving spirit. But did Mr. Cotton enquire how, if early marriage is so much opposed to true morality and religion, came it to be an established institution among Hindus, who value religion so highly? There was no early marriage in India in the earliest times. How came it then to be established subsequently, and why did Hindus, with their love of religion and morality, give up a good in favour of a bad custom?

The age of marriage varies amongst the different civilised societies acknowledging different systems of religion. Among Buddhists and Mahomedans it is celebrated at the commencement of puberty, among Christians it is celebrated long after that event, while among Hindus it is celebrated a little before its commencement. And the question now is, whether marriage before puberty or marriage after puberty is most favourable to the growth of the religious instinct.

It is an undeniable fact that everybody, whether married or unmarried, feels a desire for sexual intercourse at the commencement of puberty. In the married this desire centres in an individual, becomes calm and well regulated, and makes the mental affections gather round a definite object of love, like the religious feelings, of the *Sákár* worshipper, enabling the whole man to enjoy pure and unalloyed happiness as time goes on ripening. But in those that remain unmarried at puberty, this desire finds no object in which to centre itself, and becomes an aimless passion and the mind is restless and disturbed; and the heart, like the heart of the *Nirákár* worshipper, gets no ideal to adore, and worship is singularly devoid of *dhyán* (meditative concentration) and family-life is full of discontent and discord, and may also take the form of merry-making and voluptuousness, but is almost in no case a life of full peace and serenity. It is for this reason that the Rishis, who possessed a deep insight into human nature, fixed the age of marriage before puberty for those who wish to lead a quiet and virtuous life. And that the Hindus alone, of all nations, have been able to walk along the path of true *dharma* is simply because they have obeyed this injunction of their Rishis. Late marriage was prevalent in the days of the ancient Rishis, who cannot therefore be said to have been ignorant of its nature and effects. And as the Rishis enjoined nothing without a religious purpose in view, or without intending to promote the interests of religion and morality, the institution of early marriage must have been enjoined by them with the same purpose or intention. That many among the present generation of Hindus are opposed to early marriage is not because they think that it is unfavourable to the interests of religion and morality, but because they labour under the delusive belief that its abolition will favour the growth of a physically strong and powerful race in this country.

47. A correspondent of the *Som Prakásh*, of the 23rd February, says that the last wish expressed in his will by the late Civil

SOM PRAKASH,
Feb. 23rd, 1891.

A Will not given effect to by Government.

Surgeon, Dr. Bhola Nath Bose, namely, that a charitable dispensary should be established at

Mandalai, a village within the jurisdiction of the Pandua thana, in the district of Hooghly, has not yet been given effect to. The establishment of the proposed dispensary will greatly benefit the people of some 80 villages within the jurisdiction of the Pandua thana. It is therefore hoped that Sir Charles Elliott will give effect to the last wish of the deceased doctor. The executor, Baboo Ishan Chandra Mukharji, has long since made over to Government all the money bequeathed for this purpose.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 28th February 1891.

